E. 1265. 1

THE SEALED FOVNTAINE opened to the Faithfull, and their Seed.

OR,

A short Treatise, shewing, that some *Infants* are in the state of Grace, and capable of the *seales*, and others not.

Being the chief point, wherein the *Separatists* doe blame the *Anabaptists*.

By JOHN WILKINSON, *Prisoner at* Colchester, *against* John Morton *Prisoner at* London.

Nou: 17 1646

ISA. 59.21.

As for me, this is my Covenant with them saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth nor out of the mouth of thy seed; nor out of the mouth of thy seeds seed, saith the Lord, from henceforth, and for ever.

ISA. 65.23.

They shall not labour in vaine nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them.

ACT. 2.38.

The promise is unto you, and to your Children, and to all that are afarre off, even as many as the Lord our God shall call.

BRITISH MUSEUM

To all that love the *Lord Jesus* in Sincerity, and fervently desire a further revealing of the mysteries of his Kingdome, *Grace*, *Mercy* and *Peace* be multiplyed, &c.

Beloved Brethren and Sisters in our only Lord and Saviour Jesus Christ: *This little Treatise being composed by one of my ancient Brethren departed in the Faith, was left in my custodie for the publicke good: and therfore considering how needfull it would be to be published rather then obscured, I thought none was more*

fit to have the ſpeciall uſe thereof then thoſe who have the ſpirit of diſcerning, through the knowledge of the Word of Truth, whereby to perceive the manifeſt difference between Babels *Brats, and* SIONS *Babes; for the which reſpect I have preſented it chiefly unto you, intreating you to peruſe it with underſtanding, and weigh it with diſcretion; and as the Noble Men of* Berea *did, ſo doe yee, ſearch and examine whether the ſcope thereof be agreeable to the Scriptures or no.*

There are many which ſtrive to enter into the Kingdome of heaven, but are not able [a], *becauſe they want Faith* [b] *which is the gift of* GOD [c] GOD *can give his guifts to whom he pleaſeth,* [d] *but he will not doe all which he can doe* [e], *though he can doe all that he will doe* [f]. *To thinke*

[a] Luke 13, 24.
[b] Heb, 18, 9.
Ephe, 2, 8.
[c] Luk, 12, 2.
[d] Exo, 19, 19
[e] Mat, 19, 6.
[f]

it

it any deficiencie in GOD, *because he doth not, or unbountifullneſſe, becauſe he will not, argues a carnall and ſenſuall diſpoſition.* GOD *could have ſpared the infants of the floud from drowning,* [g] *and* Sodoms *ſeed from burning.* [h] *He could have ſpared the firſt borne of the Ægyptians,* [i] *and might have left out that Commandement where the Children of Idolaters were commanded to be ſlain with their Idolatrous Parents:* [k] *but he would not, becauſe it ſtood not with his Juſtice; it was his will and pleaſure ſo to doe, who doth what he will in heaven and in earth, &c. and who dare controle him?* [l] GOD *is as good as his word, who hath in all ages from the beginning viſited the ſinnes of the Fathers upon the Children, unto the third and fourth generation, and will doe ſo to the end,* [m] Gods *two witneſſes*

g Gen. 7, 4
h Gen. 18. 24,
i Ex. 12, 29
k 1 Sam. 15. 3.
l Dan. 4, Pſal. 135,
m Exo. 20 * Iſa. 29, Pſal. 119 105,

neſſes can produce many examples hereof: we have the Law Propheſies and Goſpel, whoſe teſtimony none ought to refuſe under paine of damnation.

But it is the property of thoſe who are unlearned (in Gods *Law) and unſtable (in their wayes*) to wreſt the Scripture to their own deſtruction:* [n] *or elſe ſeek to reſtraine the power and efficacie thereof, much like to the foure Angels which* John *ſaw ſtand upon the foure corners of the Earth to hold the foure winds of the Earth that they ſhould not blow,* Rev. 7. 1. *Of this ſort are thoſe which would ſeek to withold the Covenant of the Goſpel from holy Infants,* [o] *the young olive plants * of beleeving Parents; it is apparent that to plucke up theſe plants is to plucke up the plants which the right hand of our heavenly Father hath planted,*

* Iam. 1. 8

[n] 2 Pet. 3. 16.

[o] Ezra 9, 2. Pſal. 128.

planted, p *which are the Children of those Parents upon whom* GOD *hath promised to write his owne name, and the name of his holy Citty.* p Mat 19, 13,14,15.

That just God *which did break off the naturall branches, the Iewes for unbeliefes sake, together with their seed, the same* God *hath by his own right hand graffed us in their stead,* q *and shall we presume to imagine that he forgot our seed? Moses who was guided by the Spirit of* God *forgot not the seed of the faithfull:* r *sure I am* (Christ *being more faithfull in his House then ever* Moses *was,* s *hath not made a separation between the faithfull and their seed: but remembreth his Covenant* (*saying*) I will be a GOD unto thee, and unto thy Seed, *&c.* Exod, 15, 25. q Rom, 11, 19,20. r Deut, 32, s Heb, 3, 2, 3.

t *seeing that* God *is their* God, *they are his People; and such are visi-* t Gen, 17, 7

ble members of Christs *Church, which is his Body, and Mount Sion, in which place* GOD *hath promised the blessing, even life unto eternity*[u].

[u] Psa,133,3

Therefore in what a wofull condition are those who say all Infants are in one * *condition, and that no Infants are under the Covenant of Grace: herein they seek to bind that which* God *never bound, and to loose that which* God *never loo-*

* Ia,2,13,

[u] He,13, 8, *sed: for* Jesus Christ *is yesterday, to day, and the same for ever. Thus when they have brought forth in outward action, that which they had in conception, it tends to the destruction of the Covenant of the Lord of glory, which is the bond of all Christian communion and fellowship.*

And those which say that the Infants of Beleevers have no part in this

this Covenant, let them tell us in what estate they be; if they say they are to be accounted in the state of salvation, then they must needs grant that they are to be accounted within the Covenant of grace, to whom the outward privileadges of the Covenant doe belong[w]. *If they say they are in the state of damnation; and have no promise at all; but are as the Children whom* GOD *destroyed with their wicked Parents, some with water, others with fire and brimstone,* &c. *I say and will affirme, that this their Doctrine hath sprung from a bitter root: it tends to make the lives of all Infants bitter, because thereby they make bitter the meanes of the preservation of the life of their soules.*

[w] Rev,22, 14,

2 Pet,3,20, 21, Isa,34,9,10

In this they are like to the fallen Starre. whose name was wormwood, which fell into the third part of the Rivers

x Rev,8,10 11, Rivers and Fountaines of waters, and made them bitter x. But there is a River (which alwayes runneth, and a Fountaine wh alwayes
y Psal,46,5 floweth) the streames th maketh glad the City of GO y by watering the Olive tre , upon which are grow the Olive branches, which branches are the Infants of Beleevers, in whose life the Parents have joy, in whose death they have comfort; because their mourning for them is mixed with hope, * and
* 1 Thes,4, 13, this their hope is grounded upon
z Acts 2,39 Gods everlasting and unchangable promises z made unto them in Christ, which is a motive to move them to love their heavenly Father, because as he hath made them holy, so also hath he made their Children
* 1 Cor,7, 14, holy * which are reconciled to God with their Parents: who are by the will of our heavenly Father sanctified

fied in their life, bleſſed in their death, and ſhall alſo be glorified at their reſurrection: for the ſecond death ſhal have no power over them, Deut. 33, 29
becauſe they are bleſſed, and holy, [a] Rev. 20, 6
[a] *having part in* Chriſt *who is the reſurrection and the life,* [b] *to whom* [b] Iohn 11, 25.
with the Father and the bleſſed Spirit be all glory, throughout all generations. Amen.

Your affectioned Brother
in the Patience and Faith
of the Saints,

William Arthurbury.

Pſal. 37. 25.

I have been young, alſo I am waxt old: and I have not ſeen the Juſtman forſaken, and his ſeed ſeeking bread. 26. All the day, he ſheweth grace and lendeth: and his ſeed, are in the bleſſing.

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A reproof of ſome things written by *John Morton*, and others of his Company and followers, to prove *That Infants are not in the ſtate of condemnation*; And that therfore they are not to be Baptiſed.

By John Wilkinſon, *a Priſoner in* Colcheſter, *for the Patience and Faith of the Saints*, 1613.

FIRST, they write of *Infants*, as if concerning *ſalvation* and *damnation* the eſtate of all *Infants* were alike, which is not true, but very erronious: for ſome *Infants* are in the eſtate of *ſalvation*; and thoſe ſo farre as they may be diſcerned, are to be *baptiſed*, for a teſtimony thereof. And others are in the eſtate of *damnation*; and theſe ſo farre as may be diſcerned, are not to be *baptiſed*.

That ſome *Infants* are of the *ſeed* of the *Serpent*, and ſome of the *ſeed* of the *Woman*, I preſume no reaſonable man will deny.

The